

CLP 100-6008
(in printers - disregard marks & emphasis
made by reader of the paper) -

BOOK II

No 1

A Liberal Education - in ^{the reader} theory Elementary schools.

I need not waste time in attempting to convince ~~this~~ audience of what we all know, that a liberal education is, like justice, religion, liberty, fresh air, the natural birthright of every child. Neither need we discuss the scope of such an education. We all, with Dean Colet's schoolmaster, "pray for the children to prosper in good life & good literature." Also we are aware that the two are interdependent, that good life implies cultivated intelligence, that, according to the Platonic axiom, 'Knowledge is virtue,' even ~~though~~ though there be many exceptions to the rule. Educated teachers are not slow to perceive the part the Humanities play in a worthy scheme of education, but they are faced by enormous difficulties which are admirably summed up in a recent work, "The tragedy of modern education," says the author in question, "has been the prolonged failure of Humanism to secure conditions under which its purpose might be realised for the people at large." It is because we (of the Parents' Union School) have succeeded in offering Humanism under such conditions that we believe the great problem of education is at last solved. We are able to offer the humanities (in the mother tongue) to large classes of children from illiterate homes in such a way that the teaching is received with delight & freely assimilated.

It Citizen to be by Miss M.S.V. Hughes.

kind which is ^{being} already done in our schools.. I heard the other day of a man whose whole life had been elevated by a single ~~inspire~~ ^{inspired} inspiring (poetic) sentence ^{which} heard as a schoolboy, we have been told, that 'the man in the street' cannot resist a row of books, we are told too that the war ~~has~~ made us a nation of readers, both at home & in the trenches, readers largely of the best books in poetry & history, is there no credit due to the schools for these things? But teachers are not satisfied, their reach is greater than their grasp & they are more aware of the ~~barren & sordid~~ ^{at the "dull unperfect barren ignorance" which prevails,} lives about them, than of any success they have yet attained. Therefore they fret under the time limitations which seem to make it impossible to do anything worth while in such vast subjects as History & Literature, for example.

I wonder does this uneasiness point to a fact which we are ~~slow~~ ^{slow} to realise, - that the requirements of the mind are very much like those of the body? Both require as conditions of health, activity, variety, rest, & above all, food. There has been some tendency among ~~to~~ us to offer gymnastics, whether intellectual or physical, by way of a square meal of knowledge, which is as if one were to invite a boy to Swedish Drill by way of his dinner, & that wretched misnomer, 'education', is partly to blame. Now, potency, not property, is the characteristic of mind. A child is able to deal with ^{much} all knowledge, but he possesses none worth speaking of, yet we set to work to give him that potency which he already possesses rather than ^{the} knowledge which he lacks, we ~~train~~ ^{train} his reason, cultivate his judgment, exercise this & the other faculty, which we have no more to do with than with the

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digestive processes of a healthy child; we ~~all~~ know that the more we meddle with these the worse for the child; but what if the devitalisation^a we notice in so many of our young people, keen about games but dead to things off the mind, is due to the processes carried on in our schools, to our plausible & pleasant ways of picturing, eliciting, demonstrating, illustrating, summarizing, doing all those things ~~for children~~ ~~that~~ for children which they are born with the potency to do for themselves? No doubt we do give intellectual food, but ~~so~~ ^{too} little of it; so diluted, so made into pap~~meat~~ that a child gets up as hungry as he sat down, or, worse still, in the state of inanition in which he is no longer consciously hungry. Let us have courage & we shall be surprised, as we are now & then, at the amount of intellectual strong meat almost any child will take at a meal & digest at his leisure.

Perhaps the first thing for us to do is to get a just con- ception of what I may call the relativity of knowledge & the mind. ~~We must realise that~~ ^{we} Knowledge is to the mind as food is to the ~~body~~ ^{body}; that the mind receives knowledge, not in order that it may know, but in order that it may grow, in breadth & depth, in sound judgment & magnanimity; ~~but in order to grow, it must know.~~

The fact is that we are handicapped, not so much by the three or four difficulties I have already indicated, as by certain errors of judgment, forms of depreciation, which none of us escape/because they are universal. We as teachers depreciate ~~ourselves~~ ^{ourselves} & our office; we do not understand that in the nature of things the teacher has a prophetic power of appeal & inspiration, that his part is not the weariful task of spoon-feeding with pap-meal, but the delightful commerce of equal minds where his is the part of guide, philosopher & friend. The friction of wills which

makes school work harassing/ceases to a surprising degree when we deal with the children, mind to mind, through the medium of knowledge.

Next, we depreciate children, even though most teachers lay down their lives//for their ^{charges} children with amazing devotion. We have been so long taught to regard children as products//of education & environment, that we fail to realise that from the first they are persons; & as Carlyle has well said,—"The mystery of a person, indeed, is ever divine, to him that has a sense for the godlike."

We must either reverence or despise children; & while we regard them as incomplete & undeveloped beings who will one day arrive at the completeness of man, rather than as weak & ignorant persons, whose ignorance we must inform & whose weakness we must support, but whose potentialities are as great as our own, we cannot do otherwise than despise children, however kindly/& even tenderly/ we commit the offence.

As soon as he gets words with which to communicate//with us, a child lets us know that he thinks//with surprising clearness & directness, that he sees//with a closeness of observation that we have long lost, that he enjoys//& that he sorrows//with an intensity/ we have ~~long~~ ceased to experience, that he loves//with an abandon & a confidence which, alas, we do not share, that he imagines//with a fecundity/ no artist among us can approach, that he acquires intellectual knowledge/ & mechanical skill/ at a rate so amazing, that, could the infant's rate of progress be kept up to manhood, he would surely appropriate the whole field of knowledge in a single lifetime! (It is worth while in this connexion to read the early chapters of "David Copperfield".)

ahead of us by the end of his second year. # I am considering
a child as he is, & am not tracing him, either with Wordsworth,
to their heights above, or, with the evolutionist, to the depths
below; because a person is a mystery, that is, we cannot explain
him or account for him, but must accept him as he is.

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This wonder of personality does not cease, does not disappear, when a child goes to school; he is still 'all there' in quite another sense from that of the vulgar catchword. But we begin to lose the way to his mind from the day that he enters the schoolroom; the reason for this is, we have embraced what Plato calls 'that lie of the soul', the belief that 'knowledge is sensation', that a child knows what he sees & handles rather than what he conceives in his mind & figures in his thoughts. I labour this point because our ~~firm~~ faith in a ~~child's~~ spiritual, ie, intellectual educability is one of our chief assets. Having brought ourselves face to face with the wonder of mind in children, we begin to see that knowledge is the aliment of mind as food is that of the body. In the days before the war, a life-time ago it seems, our insular contempt for knowledge was a ~~by-word~~ by-word; except for a schoolmaster or other thinker here & there, nobody took knowledge seriously; we announced boldly that it did not matter what a child learned but only how he learned it. is for mere 'book-learning; for that we had a

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fine contempt! But we have changed all that. As Germany & the Northern States learned during the Napoleonic wars that not Napoleon but Ignorance was the true enemy of the people, so we, too, are beginning to suspect that ignorance is our national stumbling block, a chief cause of those difficulties at home which hinder our efforts abroad. For ignorance there is only one cure, & that is, knowledge; his school is the seat of knowledge for a child, & whatever else his teachers do for him, first of all they must sustain him with knowledge, not in homeopathic doses, but in regular, generous servings. If we ask, what is knowledge? - there is no neat & ready answer at hand. Matthew Arnold, ^{we know,} classifies all knowledge under three heads, - the knowledge of God, divinity, the knowledge of man, - known as the 'Humanities' & the knowledge of the physical world - ^{the} Science, & that is enough to go on with. But I should like to question this division & to class all three parts of knowledge under the head of Humanism, which should include all knowledge that makes a direct appeal to the mind through the channel of literary & form; now, the substance of Divinity is contained in one of the three great literatures of the world, & science, in France ^{usually} if not always in England, is embodied in a beautiful & poetic literature of great clarity, precision & grace. Is it not allowable then to include all knowledge of which literature is the proper medium under the head of 'Humanism'? One thing at any rate we know with certainty, that no teaching, no information, becomes knowledge to any of us until the individual mind has acted upon it, translated it, transformed, absorbed it, & our bodily food to reappear, like our bodily food, in forms of vitality.

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Teaching, & tale, however lucid or fascinating, effects nothing until self-activity be set up; that is, self-education is the only possible education; the rest is ~~the~~ mere veneer laid on the surface of a child's nature.

I have endeavoured to call your attention to a certain undervaluing of children & undervaluing of knowledge which seem to me to mar our twentieth century ideal of education, fine as that is. If we realise that the mind & knowledge are like two members of a ball & socket joint, two limbs of a pair of scissors, fitted to each other, necessary to each other & acting only in concert, we shall understand that our function as teachers is to supply children with the rations of knowledge which they require, & that the rest, character & conduct, efficiency & ability, & that finest quality of the citizen, magnanimity, take care of themselves. 'But how?', cries the teacher, whose life is spent in rolling a boulder up a slope & seeing it plunge to the bottom again. I think we have chanced on a way that, at any rate, works to admiration, the principles & practice of which I am anxious to bring before you. Certainly! At any rate ~~we~~ ^{we} have found that Golden Rule of which Comenius was ~~in search~~ ^{failed to discover}. "WHEREBY TEACHERS SHALL TEACH LESS & SCHOLARS SHALL LEARN MORE."

repeat

Let me first ~~put before you~~ a few of the results that have been made good by thousands of children, ~~as I have said~~, within the last ~~two years~~ ^{few} by ~~at least one~~ ^{many} Council School, ~~in the~~ ^{throughout} ~~West Riding~~ ^{the country}.

The children, not the teachers, are the responsible persons; they do the work by self-effort.

* Cf Introduction "

The teachers/give the uplift of their sympathy//in the work & where necessary elucidate, sum up or enlarge, but the actual work is done by the scholars.

These read in a term from 1000 to between 2 or 3000 pages, according to age & class, in a large number of set books, the quantity/ set for each lesson allows of only a single reading.

The reading is tested by narration, or by writing on a test passage. No revision is attempted when the terminal examination is at hand, because too much ground has been covered to allow of any 'looking-up!' What the children have read they know, & write on any part of it with ease & fluency, in vigorous English. They usually spell well.

During the examinations which last a week the children cover say from 20-60 sheets of Cambridge paper, according to age & class; but if ten times as many questions were set on the work studied most ^{much ~~shorter~~ paper} likely they would cover ten times as many pages.

It rarely happens that all the children in a class are not able to answer all the questions set in such subjects as history, literature, citizenship, geography, science. But here differences manifest themselves; some children do better in science, some in history, some in arithmetic, others in Y&X literature; some, again, write copious answers & a few write sparsely; but practically all know the answers to the set questions.

~~Y&X/Y&X/differences~~ In the course of an examination they deal freely with a great number of substantives, including many proper names. (I once had the names used by a child or ten in an examination paper counted; there were well over a hundred, ~~of which these are the 'a's.~~ Africa, Alsace Lorraine, Antigonus, Abdomen, Antennae, Aphis, Antwerp, Alder, America, Amsterdam, Austria-Hungary, Ann Boleyn, Antarctic, Atlantic; & These are the 'm's.- Megalopolis, Maximilian, Milan, Martin Luther, Mary of the Netherlands, Messina, Macedonia, Magna Charta, Magnet, Malta, Metz, Mediterranean, Mary Queen of Scots, Treaty of Madrid. Upon all these subjects they wrote as freely & fully as if they were writing to an absent sister about a new family of kittens.

The children write with perfect understanding as far as they go & there is rarely a "howler" in hundreds of sets of papers. They have an enviable power of getting at the gist of a book or subject. Sometimes they are asked to write verses about a personage or an event; the result is not remarkable ~~Y&X/X&X~~ by way of poetry, but sums up a good deal of thoughtful reading in a delightful way, for example.- the reading of "King Lear" is gathered in twelve lines on Cordelia.

Easton 1916.

Parents' Union School.

Nancy Wilson. Clark.

10 years. 10 months.

Composition.

Class III.

- Q. Write twelve lines (which must scan) on (a) "Sir Henry Lee", or (b) "Cordelia", or (c) "Pierces".

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Cordelia.

~~by M. K. C. 10¹⁰ 12 Form III~~

A.

Hobblest Lady, doomed to slaughter,
The unloved, unpitied daughter,
Though Cordelia thou may'st be,
"Love" the fittest name for thee;
If love doth not, maid, bestow
Scorn for scorn, and "no" for "no",
If love loves through scorn and spite,
If love clings to truth and right
If love's pure, maid, as thou art,
If love has a faithful heart,
Thou art ^{the same as} ~~higher than~~ them love;
Come from God's own realms above!

M. K. C. 10¹⁰ 12 Form III

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A life of Livingstone (read in connection with the Geography of
Africa) is thus epitomised:-

The teacher

- 1 Write 12 lines (which must scan) on a) ~~St. Henry Lee~~
or b) ~~Cordelia~~ or c) ~~Pericles~~ or d) ~~Livingstone~~ or e) ~~Phaeton~~.
d) Livingstone.

The whole of Africa is desert bare,
Except around the coast." So people said,
And thought of that great continent no more.
"The smoke of thousand villages I've seen!"
So cried a man. He knew no more. His words
Sank down into one heart there to remain.
The man who heard rose up + gave his all:
Into the dark unknown he went alone.
What terrors did he face? The native's hate,
The fever, tsetse-fly + loneliness.
But to the people there he brought great Light.
Who was this man, the son of some great lord?
Not so. He was a simple Scottish lad
Who learnt to follow duty's path. His name
Was Livingstone, he will not be forgot.

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And here is a rendering of Plutrach's Life of Pericles, ~~by~~ by a girl of
fourteen in Form V.

Compositions.

J.7. (14) Form IV

- I Write 12 lines (which must scan) on (a) Sir Henry Lee, or (b), "Cordelia", or (c), Pericles, or (d), Livingstone, or (e), Phaeton.

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VI

Oh! Land, whos beauty + unrivalled
fame;

Lies dead, obscure in Times great dusty
vault.

Not so in memory, for truly here,
Each + alike look up + do reveal
Those heroes of the hidden past. Plato,
Whos understanding reached the wide
world's end;

& Aristides, that just and noble man.
And last, not least, the great wise
Pericles

Whos socialistic views + clever ways
For governing the rich and poor alike
were to be envied. In his eyes must Greece
Live for ever as the home of beauty.
So to the Gods great marble shines
he made,

Temples + theatres did he erect,
So that the beauty of his beloved Greece
might live for ever. And now when seeing
what is left of all those wondrous

sights
we think not of the works themselves
But rather of the man who had them
built.

One wonders is 'Socialistic' used for democratic; anyway the notion is original. There is little to be said for the technique of the verses but I think ^{the reader} you will agree that each set shows thoughtful appreciation of some part of the term's reading. Much use is made according to this method of the years from 6-8, during which children must learn to read & write; they get at the same time, however, a good deal of consecutive knowledge of history & geography, tale & fable, some of which at the end of the term they dictate in answer to questions & their answers form well-expressed little essays on the subjects they deal with.

The time appropriated ^{at this stage} (on the time-table) to the teaching of some half-dozen more or less literary subjects such as Scripture, and the subjects I have indicated, is largely spent by the teachers in reading, say, two or three paragraphs at a time from some one of the set books, which children, here & there, in the class, narrate. The teacher reads with the intention that the children shall know, & therefore, with distinctness, force, & careful enunciation; it is a mere matter of sympathy though of course it is the author & not himself, whom the teacher is careful to produce. ~~As a~~ result of this kind of reading the children in Brightington school are said to narrate long passages in remarkably good English with correct pronunciation & good enunciation. They rather revel in long words. This practice, of the teacher reading aloud & the class narrating, is necessarily continued through all the classes of an elementary school, because some of the books used are rather

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costly & only one copy is furnished. I wonder does this habit of listening with close attention to what is read aloud tend to equalise the children of the 'uneducated' with those of the educated classes? Certainly, the work of the two is surprisingly equal. By the way, there is no selection of subjects, passages, or episodes, on the ground of interest. The best available book is chosen & read through in the course, it may be, of two or three years. Working in this way the pupils find that, in Bacon's phrase, - "Studies are for Delight"; this delight being in their 'lovely books', 'glorious books', these books are literary in style.

No marks, prizes, places, rewards, punishments, praise, blame, nor other inducements are necessary to secure attention, which is usually voluntary, immediate & surprisingly perfect. The success of the scholars in what may be called disciplinary subjects, such as Mathematics, Grammar, experimental Science, must always depend on the power of the teacher, but the pupils' habit of attention count in these too.

Let me add that the appeal of these principles & this method is not to the clever/child only but to the average & even to the 'backward' child; indeed we have had several marked successes with backward children. Just as we all partake of that banquet which is 'Snakespere' according to our needs & desires so do the children behave at the ample board set before them; there is enough to satisfy the keenest intelligence while the dullest child is sustained through his own willing effort. This scheme of pretty wide & successful intellectual ^{work} ~~effort~~ is carried out in the same or less time than is occupied in the usual efforts in the same directions, there are no revisions, no evening preparations (because far more ~~of the~~ work is done by the children in school ^{time} than under ordinary school methods, when the child is too often a listener; no reports, ^{becomes} none are necessary, the children having the matter in their books & knowing where to find it; ^{as there is} no cramming or working-up of subjects; there is ~~therefore~~ much time to spare for vocational & other work of the kind.

It is not that 'we' (including the co-adjutors who labour with me in what we believe to be a great cause, hundreds of teachers, parents & other associated helpers), it is not that we are persons of peculiar genius & insight, it is that we have chanced on a good thing, &,-

"No gain

That I experience must remain unshared,"

we feel that everyone should have the benefit of educational discoveries which act powerfully as a moral lever; ^{for} we are experiencing a new life with the joy of the Renaissance, but without its pagan

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lawlessness, and such an education as I am urging should act as a social leaser also; everyone is much occupied with problems concerning the amelioration of life for our 'poorer' classes' but do we sufficiently consider that, given a better education, the problems of decent living will for the most part be solved by the people themselves?

Like all great ventures of life this that I propose to you is a venture of faith, faith in the saving power of knowledge & in the assimilative power of children. Its efficacy depends upon the fact that it is in the nature of things, in the nature of knowledge & in the nature of children. Bring the two together in ways that are sanctioned by the laws of mind & to use a figure, a person ~~sort~~ chemical combination takes place & a new product appears, a person of character & intelligence, an admirable citizen whose own life is too full & rich for him to be an uneasy member of society. ~~We all feel the debt we owe to psychology,~~ but probably most of us are aware that we come across problems which psychology does not touch, we are conscious of the action of mind, spirit, within us, a force which could we turn it on in education as a regular thing & not by occasional spurts would, we feel, have the power of a Niagara to raise the world. ~~Such a force, as we all know, is religion, but~~ Education is part & parcel of religion & every enthusiastic teacher knows that he is obeying the precept, 'feed my lambs' - feed with all those things which are good & wholesome for the spirit of a man; & before all & including all ^{with} the knowledge of God.

I have ventured to speak of the laws of mind, or spirit, but indeed we can only make guesses of the laws of mind here & there & follow with diffidence such light as we get from the teachings of the wise & from general experience; I am careful to say general experience, because peculiar experience is apt to be misleading; therefore, when I learned that long tried principles & methods were capable of application to the whole of a class of forty children in the school of a mining village, I felt assured

that we were following laws whose observance results in education of a ~~more~~ ^{on intelligence} satisfying kind. # The mind requires sustenance as does the body, that it may increase & be strong, so much everybody knows. A long time ago ^{it was perceived} we found out that the pabulum given in schools was of the wrong sort. Grammar rules, lists of names & dates & places, - the whole stock in trade of the earlier schoolmaster, ^{was} found to be matter which the minds of children rejected; & because we were wise enough to see that the mind functions for its own nourishment, whether in rejecting or receiving, we changed our tactics, following, so we thought, the lead of the children. We did well, & therefore are prepared, if necessary, to do better. What, then, if our whole educational equipment, our illustrations, ~~educations~~, questionings, our illimitable patience in getting a point into the children, were all based on the false assumption of the immature, which we take to connote the imperfect, incomplete minds of children? "I think I could understand, Mummy, if you did not explain quite so much", - is ^{this} the inarticulate cry of the school child to-day? He really is capable of much more than he gets credit for, but we go the wrong way about betting his capable mind into action.

Because ~~the~~ ^{the} mind is not to be measured or weighed but is spiritual, so its sustenance must be spiritual, too, must, in fact, be ideas, in the Platonic sense of images. Children are well-equipped to deal with ideas, while explanations, questionings, amplifications, are unnecessary & wearisome. They have a natural appetite for knowledge which is informed with thought, & they bring imagination, reason, the various so-called 'faculties' to

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bear upon new knowledge // much as the gastric juices act upon a food ration; therefore, we err when we allow our admirable teaching to intervene between children & the knowledge their minds demand. The desire for knowledge // (curiosity) is the chief agent in education; but this desire may be made powerless like an unused limb by encouraging other desires to intervene, such as the desire for place (emulation), for prizes (avarice), for power (ambition), for praise (vanity). But I am told that marks, places, & prizes (except for attendance) do not figure largely in Elementary schools, therefore the love of knowledge for its own sake is likely to have a freer course in these schools than in ~~any~~ others.

Is it possible that teachers have unwittingly elaborated a system which secures the discipline of the schools & the eagerness of the scholars by means of marks, places, prizes, & yet eliminates that knowledge-hunger, itself the quite sufficient incentive to education? Children's aptitude for knowledge & their eagerness for it indicate that the field of a child's knowledge may not be artificially restricted, that he has a right to / & a necessity for / as much & as varied / knowledge as he is able to receive; & that the limitations of his curriculum should depend upon only the age at which he must leave school; that is, a common curriculum / appears to be due to all children / up to the age of, say, 14 or 15, framed upon that saying of Comenius, - 'ALL KNOWLEDGE FOR ALL MEN'. Education is of the spirit // & is not to be taken in by the eye or effected by the hand. Mind appeals to mind / & thought begets thought / & that is how we become educated. For this reason we owe it to every child to put

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him in direct communication with great minds, that he may get at great thoughts; with the minds, that is, of those who have left us great works; & here let me emphasize the importance of using first-hand books; all manner of compendiums, digests, compilations, selections, all books at second-hand, call for another Savonarola to ~~make~~ make another bonfire, not in the cause of religion this time, but in that of education. The method of vital education appears to be that children should read worthy books, many books, should read & hear & see. ~~We give much attention to cultivating the power to appreciate pictures, music, etc.~~ Miss Drury in a paper which ~~is to follow will~~ indicate our methods).

lecture

It will be said on the one hand that many schools have their own libraries, or, the scholars have free use of a public library, & that the children do read, & on the other, that the literary language of first-rate books offers an impassable barrier to working-men's children. That is, the mind of the desultory ~~reader~~ only rarely makes the act of appropriation which is necessary before the matter we read becomes personal knowledge. We must read in order to know or we do not know by reading. As for the question of literary form, many circumstances & considerations which it would take too long to describe here brought me to perceive that delight in literary form is native to us all until we are 'educated' out of it!

In the first place we all know that desultory reading is delightful; but it is not education. Whose concern is knowledge

That, children are born persons, - is the first article of the educational credo which I am concerned to advance; this implies that they come to us with power of attention, avidity for knowledge,

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clearness of thought, nice discrimination in books even before
they can read, & the power of dealing with many subjects. It
is easy to apply a test. Read to a child of any age from 6-10
an account of an incident graphically & tersely told & the child
will relate what he has heard point by point if not word for word,
& will add delightful ~~touches~~ ~~touches~~ original touches. What is
more, he will ~~restate~~ relate the passgae months later, because he has
visualised the scene & appropriated that bit of knowledge. An
older boy or girl will read one of Bacon's Essays, say, or a
passage from De Quincey & will write or tell what he has read very
forcibly & with some style, either at the moment or months later.

er tell what he has read very forcibly & with some style, either at the moment or months later. We know how Coleridge recited a whole pamphlet of Burke's at a College supper though he had ^{probably} only read it once. Here on the surface is the key to that attention, interest, literary style, wide vocabulary, love of books & readiness in speaking, which we feel should be the outcome/ of an education/ that has only been begun at school & is to be continued throughout life. Practical teachers will say, guarantee to us the attention of our scholars & we will guarantee ~~the~~ their progress in what Colet calls 'good literature'. May I explain how I came to a solution of this puzzling problem, - how to secure attention? Much observation of children, various incidents from one's own general reading, the recollection of my own childhood & the consideration of my present habit of mind brought me to the recognition/ of certain laws of the mind, by working in accordance with which/ the steady attention of children of any age & in any class of society is insured, week in, week out, attention/ not affected by distracting circumstances. It is not a matter of 'personal magnetism', for hundreds of teachers of very varying quality working in home & other schoolrooms secure it without effort, neither does it rest upon the 'doctrine of interest';: no doubt the scholars are interested, sometimes delighted, but they are interested in a great variety of matters & their attention does not ~~flag~~ in the 'dull parts'.

enabled to deal with individuals instead of classes. Pursued under these conditions, "Studies are for delight", & the consciousness of daily progress is exhilarating to both teacher & children. *again*

Let me add that the principles & methods I have indicated are ~~es~~ especially suitable for large classes; what is called the "sympathy of numbers" stimulates the class, & the work goes with an added ~~imp~~ impetus: each child is eager to take part in narration, or to do ^{the} writing work well. By the way only short test answers are required in writing, so that the labours of correction is minimised.

// Two further points I must invite ~~your~~ attention; the choice of books & the character of the terminal examinations. I do not know better how to describe the sort of books that children's minds will consent to deal with than by saying that they must be literary in character. A child of seven or eight will narrate a difficult passage from "The Pilgrim's Progress", say, with extraordinary zest & insight, but I doubt if he or his elders would retain anything from

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that excellent work, Dr Smiles's 'Self-Help'. The completeness with which Hundreds of children reject the wrong book is a curious & instructive experience, not less so than the avidity & joy with which they drain the right book to the dregs, ~~the~~ children's requirements in the ^{smaller} ~~books~~ they read seem to be quantity, quality & variety, but the question of books is one of much ~~delicacy~~ delicacy & difficulty. After the experience of a quarter of a century in ~~selecting~~ selecting the lesson books proper for children of all ages, ^{we} still make mistakes, & the next examination paper discovers the error. Children cannot answer questions set on the wrong book, and the difficulty of selection ^{is} increased by the fact that what they like in books is no more a guide than what they like in food; in both cases a taste for lollipops prevails.

The reader will say with truth,—"I knew all this ~~before~~ before & have always acted more or less on these principles;" & I can only point out the unusual results we have obtained ~~through~~ through adhering, not 'more or less', but strictly, to the principles & practices I have indicated. I ~~suppose the difficulties are of~~ the sort that Lister had to contend with; every surgeon knows that his instruments & ~~apparatuses~~ ^{innumerable} appurtenances should be kept clean, but the saving of millions of lives has resulted from the use of the great Surgeon's antiseptic treatment; that ~~is~~ from the substitution of exact principles scrupulously applied for the rather casual 'more or less' of the general practitioner.

Whether the way I have sketched out is the right way remains to be tested more widely than in the ^{many} thousands of cases in which it has been successful; but assuredly education is slack & uncertain for the lack of sound principles exactly applied.

The moment has come for a decision; we have placed our faith in 'civilisation', have been proud of our progress, & of the pangs that the war has brought us; perhaps none is keener than that caused by the utter breakdown of the civilisation which we held to be synonymous with education. We know better now & are thrown back on our healthy human instincts & the Divine sanctions.

There remains to try the great Cause of Education v. Civilisation, with the result, let us hope, that the latter will retire to her proper sphere of service in the amelioration of life & will not ~~intrude~~ intrude on the higher functions of inspiration & direction which belong to Education. Both Civilisation & Education are the ~~servants~~ ^{handmaids} of Religion, but, each in its place, & the one may not thrust herself into the office of the other.

It is a gain, anyway, that we are within sight of the possibility of giving to ^{all members of} the working classes notwithstanding their limited opportunities that stability of mind & magnanimity of character which are the proper outcome & the unfailing test of a LIBERAL EDUCATION; also, ^{it is} that "the grand elementary principle of pleasure" should be discovered in unexpected places, in what is too often the durdery of the schoolroom.

Milton's ideal of "a complete & generous education" meets our occasions, & - that which fits a man to perform, justly, ~~and~~ skilfully, & magnanimously, all the offices both private & public of peace & war;" and

Q Perhaps it remains for our generation to prove that this ideal is open for & necessary to persons of all sorts & conditions; & though (like Balcan of old, he has spoken wisely but done amiss) I cannot bring this paper to a close better than by

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It has been well said, that, - "Just as there is only one kind of truth common to us all, so there is only one education common to us all. In the case of the education of the people the only question is: How is this common education ~~education~~ to be developed under the special circumstances of simple conditions of life & large masses of people? That this ~~should~~ be accomplished is the decisive mark of all real education." The writer, ^(Zucker) offers no solution of this problem: & it remains with ^{a reader} ~~you~~ to determine, each ~~one~~ for himself, whether that solution which I here propose is or is not worth a trial remembering that, -

"No sooner doth the truth....come into the soul's sight, but the soul knows her to be her first & old acquaintance." and also that, - "The consequence of truth is great; therefore the judgment of it must not be negligent." ^{Whichcole}

Ch. M. M.